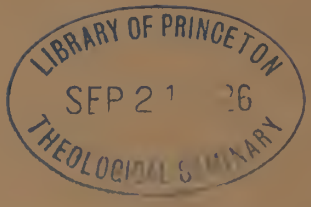

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Woman's Work

A Foreign Missions Magazine

CHINA

Vol. XXXV No. 1

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JANUARY	China.	JULY	Review of the year—The Home Base—Orientals in the U. S. A.
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MARCH	Japan.	SEPTEMBER	India—Home Base—Outlook for the Year.
APRIL	Africa.	OCTOBER	India.
MAY	Latin America.	NOVEMBER	Siam.
JUNE	Philippine Islands.	DECEMBER	Moslem Lands—Syria and Persia.

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WOMAN'S WORK

A Foreign Missions Magazine

VOL. XXXVI MARCH, 1921 No. 3

WHO'S WHO IN THE MARCH NUMBER

Dr. O. R. Avison, our honored medical missionary in Chosen since 1893, promised us an article for our February number, about that country. But as he was traveling from place to place his contribution reached us too late for that issue. It is too valuable for our readers to lose and Chosen is now a province of Japan, so we are giving Dr. Avison's article this month.

Mrs. Richard J. Dosker, who went to Japan in 1916, is the only woman missionary at Matsuyama, where she and her husband have charge of the station and are actively engaged in evangelistic and social service.

The first part of Rev. Howard D. Hannaford's six years in Japan was spent in Kyoto; later he went with his wife to Tsu, Ise, a lonely spot for Christian workers, as the Hannafords are the only ones there. Mr. Hannaford itinerates widely, his wife devotes her services to the women, girls and kindergarten, while both together make their home a cheery and inspiring center of Christian dynamic force. Mr. Hannaford kindly sends us a copy of his last letter to his supporting church, the Pioneer of Marinette, Wis., but it contains too much interest and information to be limited to one church, so we give our readers extracts from it.

Mrs. F. S. Curtis has represented our Church in Japan and Chosen for more than thirty years. She is a daughter of the late Rev. Dr. Arthur P. Pierson, a trained Bible teacher and an accurate observer. We are glad to be able to secure this expression of her point of view of the Japanese at this time of so many conflicting opinions.

Shall We Abandon Japan?

(Mrs. F. S.) Helen Pierson Curtis

Ever since Japan was opened the eyes of America have been upon her—sometimes with curiosity, often with admiration, again with distrust, and lately there seems to be, even among Christians, a sort of resentment and readiness to wash one's hands of further responsibility toward her.

We who have lived long in Japan and learned to distinguish between the people and the party in power, between the military influence and the newer democratic spirit which gains power rapidly, find the things written about Japan often unjust. We realize that in spite of the adoption of many things belonging to western civilization and material progress, the major part of those in power and the bulk of the people still know nothing of the real source and secret of the light, the power, and the ideals that have been America's precious possessions during these three centuries.

The Japanese Empire boasts a longer line of descent in its imperial rulers than any other nation in the world, but what of permanent value has that empire given the world?

Their people are taught that this imperial line—descended from the gods—is the only one fitted to bring blessedness to all other nations; but they themselves have had to receive and adapt products

The Old Generation in Japan and the New. Photo. sent by Miss F. E. Porter.

of many other lands—crafts from despised Korea; Confucianism from China; Buddhism from India, and the best they could find in all other nations. They have brought to us in exchange nothing not already found in the teachings and ideals of great men and women who have lived in all these lands.

American Christians need to awaken to the fact that Japan is still in dire need, that she faces now a great crisis. The forces within her are in turmoil and she does not yet know the only source of help. Her problems are greater in number and degree than those *we* know, and how little is she prepared to meet them! Look first at labor conditions. In Japan trades have been plied in the homes, employees shared the home-life and oversight of the head of the house. Thirty-five years ago there were only two hundred factories in all Japan, with an average of seventy-five workers employed in each. Today there are over twenty-five thousand factories, some of them with ten thousand employees.

Dr. William Axling, a Baptist missionary in Tokyo, working in a pioneer Institute Church and an authority on social conditions, says: "Factories have sprung up like mushrooms; from standpoints of sanitation, ventilation, and everything that concerns the welfare of employees, conditions are most vicious in the majority of cases. In building factories seemingly there was no thought of the welfare of those who toil. The employees are treated as part of the machinery."

Dr. Axling tells of tenements in Tokyo with rooms 6 x 9 and 9 x 9 on either side of covered passage ways, 50 or 60 feet long, each room containing a family of from four to eight people. In many cases these "tunnels" are the only source of light and air for the entire double row of dungeon-like rooms; no proper drainage or removal of filth and rubbish, open cess-pools outside. "These crowded living conditions, the lack of air and sunshine, and the filthy surroundings furnish unparalleled opportunity for the spread of disease and propagation of vice."

Of late years there has been an alarming increase in juvenile crime. "Mr. Hara, who gives his life to the saving of ex-convicts and wayward children, found that out of the 2,000 children under his care, 1,000 went wrong because of housing conditions of their parents."

In less populous districts many factories make more adequate provision for sanitary housing, but moral conditions are not much higher. The conditions in dormitories for single women have been made public in America, but those for single men are, if anything, worse. In some city wards the men are literally herded together. "No helpful influences are thrown around these young men. There is absolutely nothing that appeals to their nobler nature. The pull of every influence is downward and Hellward . . . The slum is a modern institution in Japan—a by-product of western civilization." Formerly the vast majority lived in villages and the poor were cared for by their feudal lords. *Now* the *cities* are packed and their poor must shift for themselves. The rural districts are being drained of their most vigorous youth. This is especially so of their girls, and few who go to the cities survive the unhealthful, degrading influences.

The whole physical and moral life of the nation is at stake. Since the beginning of the war prostitution has increased appallingly. Mr. Kagawa, a well-known slum-worker in Kobe, has made a careful study of the whole question and estimates that (in 1918) among girls between the ages of seventeen and twenty-five, one in every fifteen is a prostitute. And this is not the worst, for Government investigation disclosed the alarming fact that among working people of the two largest cities from 80 to 90 per cent. "disclaim all connection with any religion. Nor can they be blamed—no religion has paid any attention to them! Even Christian missions have been slow to recognize the new needs which have developed and we

Bi-weekly Bible class, wives of factory office-staff, in the home of the Christian Superintendent and his wife, (x) Mrs. Curtis.

are not equipped with men or means to meet them."

Is there *nothing* being done?

Of late much attention has been drawn to the subject. Newspapers have published stories which arouse public sentiment to some extent, articles and books have been written and others translated. A few day-nurseries have been started. In a few factories Christian workers have been allowed at the noon hour to give talks to the girls as they ate. One superintendent publicly informed other factory owners that during the year that these meetings had been held in his factory one thousand less rice-bowls had been broken because the girls were less irritable. Bible classes are also being held among members of some office-staffs, or with their wives, and Sunday-schools conducted for the children—but all these touch only the fringe of the need.

Some factory owners have been aroused to improve conditions and some capitalists, educators and officials also are interesting themselves, but what can *they* do that will cut the root of the difficulty? Health conditions may be improved but how can these men give to others that which they themselves do not possess?

The workers too are demanding new laws and more liberty. Even coolies, breaking all precedent, have spoken from the platform, and in one labor meeting feeling rose so high that after an impassioned address a laborer plucked off his distinctive workman's coat, threw it on the platform, and trampled upon it. These wretched workmen feel a need for light and joy and hope in their sordid lives. But will new laws give them these? There are some teachings in their ancient religions which still affect their lives in spite of their present irreligious attitude.

First, Fatalism. Will that ever be a spur to help over-ride obstacles?

Second, a kind of loyalty and filial piety which subordinate the individual and teach that even his life is of small value if country or family honor be exalted by his self-abnegation.

Third, their religions emphasize the duty of sacrifice of self even to the *whims* of superiors, though truth and purity be at stake.

Is there anything in these teachings to meet the needs of the miserable and oppressed? Will they meet the changed demands of present day social life or of political upheavals? And what help can they give to newly awakened desires after better things?

The student problems also are great. Japan's youth for the last fifty years have been setting every energy to attaining a high place for their country, and now, perhaps fostered by some of our American books, there seems to be a perilous ambition for *personal* fame as well. Many have laboriously devoured such English books as *Pushing to the Front,* and Smiles's *Self-Help,* found in bookstores all over the country. They also read translations of other books of varying influences. A few years ago University students read German materialistic philosophy which plunged them into skepticism, and the unsolved riddle of things seen and unseen, weighed many of them down to despair.

Doubtless many have read of the young philosopher who threw himself over Kegon Waterfall, near Nikko, leaving one word carved on a tree, "Incomprehensible." His example was followed during the next five years by nearly four hundred young men. More than one young man has come to us asking, "Will the teaching of Christ conquer despair?"

The sex question also is overwhelming, largely because to these young men, as one familiar with conditions has said, "There *is* no sex-question." Their teachers raise none. A dean of one of the highest institutions lamented the low moral tone of its students. In answer to the suggestion that their teachers become examples to them, he said, "Impossible! It is the prerogative of professors to be as immoral as they choose." What then must become of the girls and women? Their safety usually lies in the jealous care of the home and among the lower classes, or with those who go out to service, the pure girl is the exception.

The educated young women too have stern difficulties to face. These girls are crowding into professional and commercial life, but must either form a new code of behavior or go under, for the ordinary man has no modernized ideals, and the girl in public life must at times stand against all kinds of vileness. One graduate of a Christian school wrote back, "When I came to this office I could hardly endure the evil atmosphere. How often I remember the pure atmosphere of our school, and think how happy I was to go there!" Poor girls! What they have been taught of absolute obedience to authority, and sacrifice of self for superiors, often is the cause of their downfall.

In the homes too problems abound. There are happy homes even among non-Christians. But the prevailing ideas of the rights of men and mothers-in-law, and the *duties* of wives toward both, cause many run-aways and suicides. Dr. G. P. Pierson tells of one home known to him. A fine Christian widower married a Christian girl. The widowed mother of the first wife had made her home with him and was an earnest Shinto believer. She hated the new wife with a hatred amounting at times to frenzy, and even threatened to kill her, but the young wife bore all with quiet patience. At last, one day when the husband was away, the older woman seized and attempted to strangle the wife, who actually refrained from struggling. When she could speak she said, "If it will console you to take my life, do so. I am a Christian—whether I live or die I am at peace." The mother's hard heart was melted, in deep contrition she confessed to the husband, and the home was transformed.

These are but a few of the problems under which Japan must go down unless help is afforded. Even our own land, with all her light and blessing, is sometimes staggered by her burdens—it is to the shame of men and women who know Christ, that these burdens have grown so out of proportion. But what of Japan?

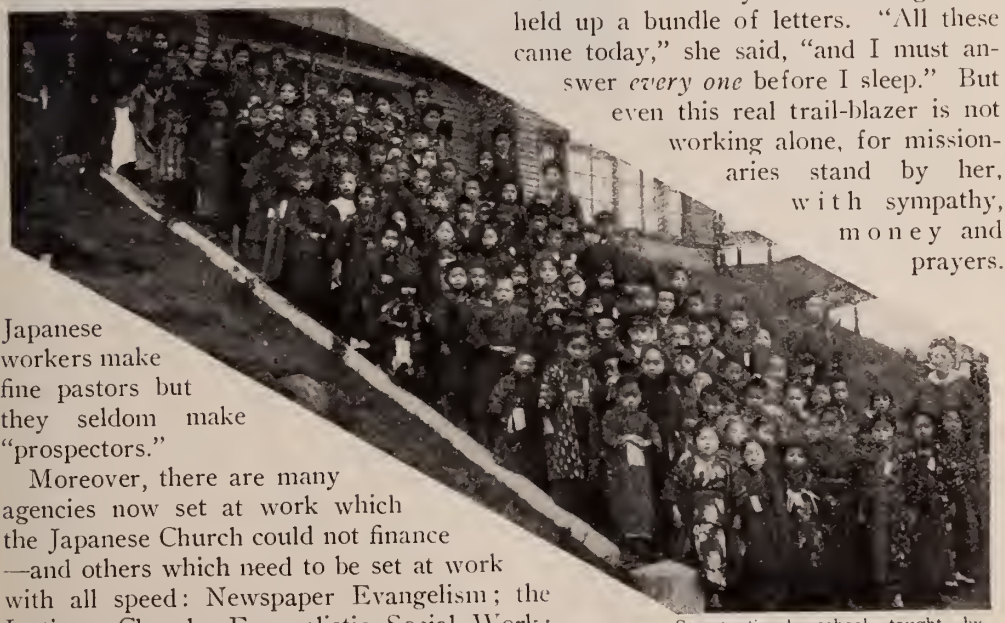
"Of course they need Christianity."

No, that is not enough. They need the

living *Christ,* living and working in His people *before their eyes.* "They have independent churches and Christian leaders of experience."

This is true. There are probably about 150,000 church members (besides others who are secret believers). These are mostly wage-earners, unversed in the Scriptures, finding it hard to live right lives and not compromise, not yet raising enough money to support the churches. There may be a thousand pastors and licentiates, possibly four hundred of whom are men of experience and real spiritual power. Do you think *they* will be able to shoulder the responsibility for the rest of the 60,000,000 of their countrymen? And if the Christians there cannot do it, can the missionaries? They cannot. But the Japanese pastors and Christians *and* the missionaries, working together, *can* do a great and far-reaching work by the blessing of God—*if* they are adequately supported by men and women of faith over here. There is *no* other way—for this is God's way.

The Japanese are people of power in many ways, but they lack initiative. The missionary usually has to blaze the trail.



Street Sunday-school taught by pupils of Sturges Seminary at Shimonoseki. Photos. sent by Mrs. Curtis.

Japanese workers make fine pastors but they seldom make "prospectors."

Moreover, there are many agencies now set at work which the Japanese Church could not finance —and others which need to be set at work with all speed: Newspaper Evangelism; the Institute Church; Evangelistic Social Work; publication and distribution of literature. The student class is most approachable by foreigners of the right type, such missionaries have hundreds of callers and correspondents who eagerly drink in the spiritual help received. Many stories might be told of help received through literature. As an example of the many letters which have come to us, a young man wrote, "I have been a spiritual wanderer. At a friend's house I saw a little yellow leaflet, *The Power of the Spirit.* From it I learned your address . . . I have no peace . . . I must come to realize God. Please help me!"

There are some Japanese who do not lack initiative. Mrs. Jo, a worker of experience, realized that the cause of suicides at a place near by, was often lack of any one who could sympathize and advise. She put up a sign-board there: "Would-be suicides, *wait,* and come to me!" giving address. One and another and then more came and she listened and sorrowed with them. Then she gave them food for their despairing souls, often sheltered them under her roof. The work has grown to a Refuge Home and letters pour in on her from far and near, from suffering women and men too. As I sat in her tiny office one night she held up a bundle of letters. "All these came today," she said, "and I must answer *every one* before I sleep." But even this real trail-blazer is not working alone, for missionaries stand by her, with sympathy, money and prayers.

There are other Japanese trail-blazers, the evangelist with one sermon, and the unique man who repudiates all sects and publishes a Bible Study Magazine of such power that it is read by pastors, laymen and students all over the country. Each of these owes his salvation to work done by God's missionary messengers, and as he preaches and writes, he is upheld by sympathy and fellowship of *foreign* Christians.

Our country opened Japan. *Our* representatives gave the counsel and confidence which started her along the great highway. Now, when our civilization has brought in its wake many of these mighty evils, it is *our* part to bring to her, with patience and self-forgetting love, the treasures which *we* hold in trust, received from the long line of godly men and women who have passed them on ever since Christ first lifted His pierced hands, and said, "Go, teach all nations. I am with you."

Making Friends

NINA ELLIS DOSKER
(MRS. R. J.)

Two Biblewomen with Mrs. Dosker between them, the woman at her left is mentioned in the article.

IN THE SILENCE that followed the last strains of "What a Friend We Have In Jesus," the hearth-fire crackled and cast shiny, flickering lights into nine pairs of serious, dark eyes. A dear Japanese woman had been talking about friendship, the longing in the heart of every girl for friends, and the desire in the heart of the missionary that they might learn the joy of friendship with each other and with the Friend of Friends. As they sat thus in quiet thought the missionary's heart yearned for them, for most of their homes were dark and unlovely in things both material and spiritual.

Soon one pair of eyes grew starry and with a glad little sigh their owner said, "This is just what I've been longing for! We moved here from another city and I never go anywhere, just stay home and help mother take care of the children and make lanterns. I have no friends. I would so like to get one of those books with that beautiful song in it!" Then the other girls, from the factory, the post office, the house next to the missionary's gate, and others, expressed their joy, and confirmed the missionary's hope that such a meeting might in some way meet their needs.

There was one girl who had not yet spoken. Her luxuriant coil of black hair seemed too heavy for her pale, slender face in which dark eyes glowed wistfully. When she spoke it was in a voice soft from physical weakness, but her face shone with the triumph of her spirit. This girl's name was Long Meadow San. She was the only one who was a Christian and who knew what it meant to have Jesus as her Friend. However, she too was longing for friendship, for most of her friends had been left behind at Normal School when, threatened with tuberculosis, she had to return home. Her

home was dark and gloomy, her mother sickly and irritable, and her younger sister a deaf-mute. Her father, because of lost wealth and position, was proud and stubborn. Being a Buddhist, he was not in sympathy with her Christian faith, so altogether it was not a very happy homecoming. But Long Meadow San, brave in the face of her disappointed hopes and uncongenial surroundings, was always a shining light, witnessing for Jesus in her home, and from now she was to have the same influence among these girls also.

As light and joy and sunshine of the heart are what friendship brings, this little group of girls banded themselves together as the Sunshine Club, and took as their purpose to bring cheer and gladness into the lonely hearts of this, the poorest, neediest neighborhood in the city. The group rapidly grew and at their meeting one warm spring evening, the hearts of the girls were drawn more closely together by the strong tie of sympathy, for Long Meadow San was not with them that night. She had gone to the funeral of her married sister. The children of the neighborhood also missed her, for she was the faithful teacher of a class of twenty or more little girls at the nearby Sunday-school. Those at the meeting at the Preaching Place missed her also, for she almost always came, bringing with her a friend or two whom she longed to bring to Jesus.

When she came back again, her eyes seemed still deeper, her voice still softer, her face still paler, but it only made the light shine through more clearly. Her father became more anxious about her now that the older daughter was gone and the younger one so pitiful in her helplessness. She was his precious ewe lamb, but in his stubborn self-sufficiency, he would have none of the modern doctor's methods, and so he burned little patches all over her back with a soft, downy, light-brown stuff that is an ancient remedy for all ills, till there was not space left for more patches. Then he began to reburn the other places, and this not because of hardness of heart, but out of love to his daughter and desire to do what he thought wise.

Then came the pitiless heat of summer. In the home where winter suns did not enter, cool breezes did not come to bring relief. In the fall when the missionary returned from the mountains, Long Meadow San was out in the country trying to conquer the awful white plague that had relentlessly gripped her. The Sunshine Club girls sent cards of love and cheer, but it was not long till she was brought home again, for she was only getting weaker. The father was pathetic in his appreciation when eggs and broth were taken to her, for the mother too was very ill and he and the deaf-mute sister alone had all the care until finally the old grandmother came. Her sweet patience, loving thoughtfulness and freedom from fear of death were clear witness to her faith and the anxious father-heart was touched and softened. The Club planned to give her a bright red geranium in a pretty pot for Christmas, but before Christmas came strength failed her, and while urging her father to believe in her Saviour Friend and her Heavenly Father, her spirit slipped away to rest.

Though her father was a Buddhist he was willing to grant her request for a Christian funeral, and at that time he first entered a Christian church. It was also the first time for some of the Sunshine Club girls as they gathered to show their love for this brave friend, carrying with them a wreath of evergreen and ivy, with the crimson geranium blossoms which they had planned to give her, making a bright spot among the dark leaves just as her life had brightened the darkness about her. With clear, sweet voices they joined in her well loved song, "What a Friend We Have in Jesus!" These, who the winter before knew not that Friend, had learned much of Him, and had been brought nearer to Him and to each other through the life and death of this one Christian friend.

It was a sad homecoming for the father after the funeral. His loved one

whom he had cared for so long now needed him no more. His remaining daughter was little comfort, and his wife, weak from long illness and overwhelmed with her sorrow, had completely lost her hearing. Though the older daughter had died, her grave belonged to her husband's family, and this death, according to Japanese usage, was regarded as the first in his family. The father could not bear to think that since Long Meadow San was a Christian and the rest of them were Buddhists they must be separated in death. He remembered how she had pled with him to believe in her God, for she would be waiting for him in Heaven. If he were a Buddhist, he could not meet her there and they would be separated after death also. The thought made his grief unbearable. But there was a way out, and he must take it. He must become a Christian. His wife could not be taught easily, for she could not hear, and her mind was not able to grasp fully what she might read in books. It was difficult even for him to understand, but he must do it. With eager earnestness he is now searching the Words of Life. So what Long Meadow San most wanted in her life to do and failed, she is now accomplishing by her death, and gradually her father's heart is opening to receive the promise "that every one that beholdeth the Son, and believeth on Him, should have eternal life; and I will raise him up at the last day."

If You Knew!

ANNA STEVENS REED

IF YOU KNEW the cloud of sadness
That surrounds our path,
All the cruel deeds of madness
And the pain and wrath,
Could you lead a life so happy,
Just the way you do?
You would sometimes have a heartache,
If you only knew.

If you knew the hunger crying
Where we daily go,
And the little children dying,
As we surely know,
Could you give a careless pittance,
Just the way you do?
You would give with both hands open
If you only knew.

If you knew how blind souls sadly
Pray to deaf and dumb,
Yet receive the gospel gladly
When the teachers come;
Could you lead a life so selfish
Just the way you do?
You would soon be helping with us,
If you only knew.

DR. T. INOUYE of the Tokyo Imperial University is quoted in *The Missionary Herald* as enumerating five great defects in Japanese Buddhism. The first is the character of the priests, most of whom are behind the rest of the world in education, morals, and influence; the second is idol worship and the practice of using an unknown language at their services; the third, the prevalence in Japanese Buddhism of the pessimism of India; the fourth, the prevailing superstition; and the fifth, the ethical ideals, which are the same as those held in India more than two thousand years ago. Dr. Inouye says: "Japan wants a system of religious morals, but it must be one suited to her present needs. Buddhists may yet be the moral teachers of this nation, if they will bring their ethical system into harmony with the present day needs."

TOUCHING EN ROUTE AT YOKOHAMA we ran up to Tokyo and saw much of the city in a short time. The poverty and apparent suffering of the Japanese is greater than I have ever imagined. Can you imagine any class of men in the United States who would be willing to work as these jinricksha men work? That eagerness to work and to do their work well is certainly foreign to what one usually sees in the United States. I was surprised to find great department stores in Tokyo. A party of us spent some time looking through one store. One of the floor-walkers very politely asked us if we were the wives of U. S. Senators. Isn't that Oriental courtesy! I would give almost a *yen* for a *Philadelphia Ledger* or *New York Times!*

Annie V. Scott.

Our Missionaries in Japan

AND POST OFFICE ADDRESSES

Miss Mary V. Alexander,	Tokyo	Mrs. L. C. Lake,	Sapporo	Mrs. R. P. Gorbold,	Osaka
Miss Lena G. Daugherty,	"	Miss Sarah C. Smith,	"	Mrs. John E. Hail,	"
Miss Lila S. Halsey,	"	Miss Carrie M. McCrory,	Otaru	Miss Agnes E. Morgan,	Yokkaichi
Mrs. W. Imbrie,	"	Mrs. H. C. Whitener,	Asahigawa	Mrs. J. B. Hail,	Wakayama
Mrs. H. M. Landis,	"	Miss Louise Chapin,	Kanazawa	Miss Mary H. Ransom,	"
Miss Matilda H. London,	"	Miss Sarah F. Clarke,	"	Miss Julia L. Leavitt,	Tanabe
Miss Mary D. McDonald,	"	Miss Alma G. Eaton,	"	Miss Gertrude S. Bigelow,	
Mrs. T. M. McNair,	"	Miss Janet M. Johnstone,	"		Shimonoseki
Miss Elizabeth P. Milliken,	"	Mrs. M. C. Winn,	"	Miss V. M. Mackenzie,	"
Mrs. A. K. Reischaner,	"	Mrs. J. G. Dunlop,	Tsukiji	Mrs. E. M. Clark,	Yamaguchi
Mrs. David Thompson,	"	Miss L. H. Dunlop,	"	Miss Lillian A. Wells,	"
Mrs. T. D. Walser,	"	Mrs. Harvey Brokaw,	Kyoto	Mrs. W. F. Hereford,	Hiroshima
Miss Annie B. West,	"	Miss F. E. Porter,	"	Mrs. R. J. Dosker,	Matsuyama
Mrs. G. P. Pierson,		Mrs. H. D. Hannaford,	Tsu, Ise	Mrs. W. C. Lamott,	Fukui
	Nokkeushi, Kitami	Miss Sallie Alexander,	Osaka	Mrs. T. C. Winn,	
Miss Grace P. Curtis,	Sapporo	Miss Katherine Arbury,	"		Port Arthur, Manchuria
Miss F. E. Davidson,	"	Mrs. J. E. Detweiler,	"	Mrs. W. C. Kerr,	Keijo, Chosen
Miss Elizabeth Evans,	"	Mrs. G. W. Fulton,	"		

Reinforcements: Miss May Fleming, Miss A. Irene Reiser, Miss Gertrude Wilson.
In this country: Mrs. F. S. Curtis, 10 Elston Road, Upper Montclair, N. J.; Miss Ann E. Garvin, Care Dr. L. F. C. Garvin, Lonsdale, R. I.; Miss Ida R. Luther, 109 Washington Lane, Germantown, Pa.; Mrs. J. K. McCauley, 2112 W. 27th St., Los Angeles, Cal.; Miss Alice M. Monk, 17 N. State St., Chicago, Ill.; Mrs. D. A. Murray, Los Terrados Hotel, S. Pasadena, Cal.; Miss Jessie Riker, Sharonville, O.; Mrs. G. W. Van Horn, 1015 N. Hudson St., Pasadena, Cal.

In preparing the annual list of our women workers in Japan, the Editor has this month had valuable assistance from a complete and detailed list of the addresses of the mission force received through Dr. Speer's office. This list was brought up to November 1, 1920; the addresses are, therefore, later than those of the *Report* or the *Year Book*. They are too detailed to be printed in full—Mrs. Detweiler's address, for instance, is given as "Osaka Shin Gakuin, Kitabatake, Sumiyoshi Mura, Osaka Fu, Japan." We can only print the town at which each missionary is located, but the list is extremely valuable for reference, and we should be glad if each of our missions would send a similar one to reach us not less than six weeks' before the issue of the magazine devoted to that particular country.—Editor.

Korea in Nineteen-Twenty

Dr. O. R. Avison

Nineteen-Nineteen was the hardest year missionaries ever had in Korea. The National uprising on March first was accompanied by a boycott of all schools, public and private, so that practically no schools were in session for six months while the country sections were in such a disturbed state that even the Christians discouraged the missionaries from visiting their villages because they felt the police and gendarmes connected all such visits with the political demonstrations and treated them more severely after them. Many churches in the country sections were closed either by order of the police or through the people's fear of attempting to meet.

During these trying months however the medical work went on more briskly than ever because of the many wounded who came to our hospitals and also because the people preferred to be treated by us rather than at the hospitals of those whom they regarded as their enemies. It was a good thing during those months that we had hospitals and thus kept one link to connect us with the people and prevent that absolute isolation which would otherwise have been the case.

In September the schools were reopened with a small number of pupils, itineration was resumed, the people began to meet again in their churches and by the first of the year 1920, fear of the police had been replaced by confidence in God and everywhere the promise of a religious revival, surpassing any previous experience, was becoming manifest. Once more all three arms of the missionary enterprise were being vigorously used.

And now the end of 1920 is here and a retrospect will help to show what God has been doing for Korea in preparation for what we believe he intends doing with Korea. You must know that we missionaries *believe in Korea*. We regard it as one of the little things which is to be used to confound the mighty. It differs so much from Japan, from China and from the other nations round about in its mental attitudes and its spiritual capacities that we look to it to become

On Saghalien Island the boundary marks between Japan and Russia.

a sure instrument in the hand of God for bringing its neighbors into the Kingdom.

Political disturbances even seem to have served to break up the spiritual apathy that had begun to enfold the people. They received a rude jar which awoke them from their sleep and the very hopelessness of the situation turned their thoughts to God whom they had been forgetting. For years they had been living under fear of their rulers, their minds had become obsessed with this fear so that the growth of the church had almost ceased, but the new inspiration for freedom, the new hope inspired by a great and unified effort broke the chain of fear and opened their minds once more to the impressions of God's Spirit. Attendance at the church increased, prayer became a real power and faith in God once more revealed itself in their lives. Preaching bands again became a popular mode of expressing religious zeal. Students formed themselves into such bands and, fearless even in the face of police suspicions that their activities were political rather than religious, travelled amongst the churches holding revival services which were largely attended and enthusiastically responsive.

Rev. Dr. Wm. Blair, as Secretary of the New Era Movement in Korea, travelled throughout the country, delivering the great messages of the movement and he reported increased interest in religious things and the promise of a great incoming during the year so that the expectations of Korean Christians and missionaries alike were aroused.

Seoul Y. M. C. A. leaders caught the inspiration and early in the year began a series of meetings for and with students to prepare them for the coming movement. Every night the Assembly Hall was crowded with young men who responded readily to the gospel message and in answer to the suggestion that funds would be needed to procure literature for the general Evangelistic Campaigns of the coming Fall the sum of *Yen* 4767 was laid on the collection plates, evidence of their deep interest and renewed faith.

One of the most remarkable results of the political disturbance has come from the crowded jails. Although the political movement was not a Christian movement it was natural that large numbers of Christians should participate in it so that amongst the imprisoned there were many of these.

Their sufferings, for undoubtedly they had many, naturally turned their thoughts to God, they prayed earnestly, they studied their Bibles with zeal and were comforted. They showed this in their faces and in their attitude to their fellows, as well as in their bearing towards their jailers, and this, together with their zealous preaching, resulted in large numbers of conversions in the jails. Many who went in unbelievers came out strong in faith, saying it was impossible to be alongside those Christians without believing as they did. It was practically the uni-

versal testimony of all the Christians who came out that they had been greatly blessed of God and as they told of these blessings their faces shone with joy. One young man, after thirteen months of solitary confinement, said to the writer he could not have believed it possible for any one to receive such blessings and such joy as God had bestowed upon him as he read his Bible and prayed to Him for grace.

Even Seoul where worldliness and multiplicity of other attractions had for years made it difficult to get good meetings at night, felt the force of the awakening and a simple Korean preacher drew around him audiences of four thousand men and women night after night to hear the old new message. The mission-Era Movement.

A journalist one day called on the writer and asked him for a statement as to the kind of people the Koreans are. The answer was, "You have come a month too late; before that time I felt I knew the Koreans, their capabilities, their powers of organization, their limitations, but now I find them a new people, they have potentialities I had not known, powers of endurance I had not guessed, capacity for organization heretofore unevidenced; I dare not attempt now to give you an estimate of what a Korean may be expected to do."

Had any one prophesied that Koreans would put on a collection plate during one week the sum of nearly $2,500 for evangelistic literature, who would have expected to see it? Had any one ventured the prediction that the parents of students in one of our Seoul schools would send in more than $2,000 for improving the equipment of the school, who would have looked for its fulfilment? Had any one said that Koreans would endure eighteen months of solitary confinement for a patriotic aim and come before the court of trial with a smile and the statement that they would do the same thing again, who would have believed him? Had any one said that practically the whole nation would follow the orders of a hidden leader even to the extent of giving their lives, who would have thought them capable of it? Had any

And yet all these things have happened and many other unexpected things are occurring over there now.

Keep your eyes on Korea! It is little but God uses little things to accomplish things that are great.

Pray for Korea! The Koreans need your prayers.

Help Korea to become Christian as fast as possible. It will help its neighbors.

What does Korea need most now in the way of material help from the home church?

Better development of its theological school.

More equipment for its secondary school (both boys and girls), with larger funds for their current expenses, chiefly for the employment of more and better native teachers.

More doctors and nurses for the hospitals; more equipment, more money for their current expenses. Do you know that five of our mission hospitals are closed for lack of doctors and nurses? The hospitals deserve to be well supported for what they meant to the whole missionary enterprise when other lines of work were temporarily impotent, even if for no other reason.

Full support for its medical college and its two general colleges—at Seoul and Pyengyang. These three institutions are to determine the degree of development of the great natural capacities, mental and spiritual, that the Koreans have manifested and they can do this only as they are properly supported by the gifts of the home Church. Remember that the day has passed when small amounts will suffice for the higher educational institutions of the mission fields.

Korea needs your thoughts, your prayers and your gifts. Do not stint her in any of these. She also needs the personal service of devoted men and women from other lands.

PERHAPS SHE NEEDS YOU.

With Presbyterian Young People

One Sunday Evening

Lucy P. McCurdy

In Manhattan, Kansas, and in Columbus, Ohio, it was Sunday evening. Philip Moore, of Manhattan, and Margaret Lyman, of Columbus, were both in young people's meetings, though they were half a continent apart. But the same subject was presented, *A Vision of Personal Opportunity.*

Following the Christian Endeavor Missionary Program, word pictures had been read of the missionary "On the Job": building a Christian industrial system in primitive Africa; bringing a new social order to China with education and Christ; increasing the daily bread of India by teaching agriculture and animal husbandry; fighting disease in Korea and other backward lands with the aid of consecrated doctors and mission hospitals.

Because Philip and Margaret were young folk trained in practical living, the facts appealed. Philip, just finishing Agricultural College, saw in his own State, every agency bent on bettering the farm. What a dream of creation it was to think of showing a people who, for thousands of years, had scratched the soil with wooden sticks, how to make not two but forty grains grow where one had grown before, fat, luscious grains at that! Margaret compared her spotless, up-to-the-last-word hospital ward with its pampered patients, who had doctors and nurses at their beck and call, with the picture of Korean needs. She ached to train those eager young Korean women in nursing.

Near Moore, of Manhattan, sat Elsie Forsyth, a fidgety high-school girl, who had been made chairman of the Prayer Meeting Committee. Why? She had not known. What the Committee was for, she had only dimly comprehended. Tonight she was to present the topic, "Praying the Missionary Through," and she had something to say! She had read and found that men and women have *actually prayed* hospitals into existence, lives into the foreign field, money into the treasury, souls by thousands into the Kingdom. She had learned that prayer was a great adventure, and she was eager to get her new viewpoint over to her friends.

Young Starr, the irresponsible Young People's Treasurer of Columbus, had been chosen at the suggestion of the pastor who felt that a young man, just reaching his majority, whose annual income would be numbered in six figures, should learn Christian stewardship. To take a part on the program was a bore to Starr. On his committee, which was supposed to present "Paying the Missionary Through," was a live-wire of a girl who promised Starr that if he would just preside in a scene she had planned of an annual mission station meeting, she would attend to the rest. "You only need to come on time and read a line now and then, which we'll provide."

The time, the place, the Finance Committee all together. Starr seated at a table with familiar faces grouped about him, a sheet of paper before him. "Not much to say, thanks be!" he murmured. The proceedings were to be businesslike and formal. The head of the Mission Station has the administration of the budget. Annually the workers present their needs and are assigned their quota of the money which the churches at home have allowed them. Acting as the head of the station, Starr threw the meeting open, asking "Whitman," superintendent of native evangelists, for his report and estimate of needs. Now "Whitman," just seventeen years old, had as yet developed but two talents, driving a Packard car and impersonation. He threw himself into the short speech given him, picturing the sin and ignorance, the need for the "Come unto Me" message, the devotion of the native evangelists living on a pittance that Christ might be made known to their people. As he closed with, "And so, sir, I ask that you increase the appropriation for evangelistic work $1,000 this coming year," Starr came back to America with a jerk. He had been seeing new scenes, getting new visions. He looked hastily at his paper, then more closely, as if doubting his eyes. "I—I—, we all realize the importance of this work, but—but—we feel we can not increase the amount of money to be expended for evangelistic work."

"Miss Webb" pleaded for more money and helpers for work among the women who lived their narrowly-restricted lives and died behind the purdah; whose mother love failed not, but whose ignorance and superstition so often cost the health and lives of their children. Now Starr had never thought of women's problems, why should he? But as he went behind the veil with "Miss Webb," he would have "shelled out," as he expressed it, to enlarge that work, but he must stick to his lines. "No more worthy claim is made on our funds, but we shall have to cut down the apportionment from that of last year $500 because of a decreased appropriation from home."

"Mr. Scott's" matter-of-fact request for money to buy more and better seeds, latest farm implements, thoroughbred cows and chickens, as a starting-point for more and better food, had to be met by the inexorable lines written for Starr, "Scott, we are assured of the value of your work, but the people at home couldn't furnish as much money this year for agricultural work as they did last year."

"Dr. White" wanted more money for surgical supplies and hospital equipment, an additional surgeon fresh from clinics in America, a superintendent of nurses to start a training-school, and he humbly suggested the need for an isolation hospital for lepers. Starr read his lines with some irritation this time; this constantly refusing such obvious needs did not appeal to him. Did they have to do this in mission fields? When the last member of his committee asked timidly if she might have some of the money for the little family of orphan babies which she had undertaken *on faith,* though she had been told it was not a part of the regular work financed by the Board, Starr rose and read his lines curtly. "As you of course realize, we can not meet this last request. Our budget is spent twice over already. We must recognize that even with self-denial our home churches have not been able to meet the expenses of the work. We must do the largest work we can with the money which the church has so generously sent us!"

Starr left the meeting abruptly.

Meantime in Columbus and in Manhattan, two chairmen of program committees set down their work as a failure. They had hoped such great things from this missionary program, and there had been the same giggly youngsters on the back row, the same faltering presentation of the topics, or formal reading of assigned articles, the same gay chatting and goodbyes as the meetings closed. How could *they* know that in their rooms in Manhattan that night Philip Moore made up his practical mind to spend his life in India, while Elsie Forsyth

Children in the street listening to a missionary tell The Story.

prayed her first prayer that "cost," beginning a prayer-life of intercession. That in Columbus, Starr pored over the articles from the Laymen's Missionary Movement on stewardship and placed his money and life as a steward at the command of the Master. While from the hospital doors sped a white-uniformed figure and dropped into the post-box a letter offering her training and life as an investment for Korea.

Nothing new in the missionary message, its motive or presentation! But *new lives* are ever coming on to be given for His Service.

Hither and Yon in Ise

HOWARD D. HANNAFORD

THE MOTOR-CAR to Owashi was a 7-passenger Buick, but a little seat, put into the tonneau, made room for six tightly congested passengers, a chauffeur and a footman, or whatever one may call the young lad in uniform who sits by the chauffeur and shouts "Thank you" to all the carts which have to get out of the way of the automobile, or helps to extricate those whom the motor overtakes on a narrow road, where there is no place for turning out. I wish I could make you realize the beauty of that ride! It was a beautiful day, cold but with a lovely blue sky and snowy white clouds. Picture after picture registered itself on my brain as we sped along over the white, hard road. There was the peach tree, a mass of pink bloom, set off against the dark roof of an ancient temple. There were the foaming, babbling brooks, the woods, with their deep, deep shadows and flecks of gleaming sunshine, the old pine tree with one branch standing out strong and dark against the blue sky and a few mysterious shrines, with alluring paths leading on to picturesque places of sacred things.

The ride had its human interest, too. In front of me was a very attractive lad of about nine years, traveling alone and enjoying the novelty of the experience hugely. Suddenly he leaned forward and, in tones of great distress, said to the chauffeur in quaint Japanese, "Excuse me, excuse me." Whereupon it came out that a bottle of ink which he had been clutching the whole way had broken, spilling black fluid all over the place! The woman next to him won my admiration; three or four layers of kimono sleeves were stained with the ink, but she never uttered even one sharp word, realizing that the boy was distressed enough al-

ready. Afterwards everybody in the car teased the boy about his absent-mindedness in letting the ink dribble for several minutes without realizing it and gave the woman all sorts of advice as to ink eradicators. A man in the seat with me asked me all the usual questions of my nationality, business and so on. Then he asked the more unusual one, "How old are you?" and the even more unusual one, "Why do the Americans dislike the Japanese so much?" The age of foreigners puzzles Japanese; it is hard for them to know whether a man is twenty or fifty. The second question required more tactful treatment and I wish, my good friends, some of you could tell me why so many Americans dislike the Japanese in general. We, who live in this land, dislike certain individual Japanese, of course—I dislike some Americans even, don't you?—but we are at a loss to know why just the fact that a man belongs to the Japanese nation makes him so disliked in America.* My friends, I do hope you will do all in your power to prevent blind prejudice from working havoc with Christian work among the Japanese.

When I arrived at Owashi I called on the Christians in the town. I got hold of one man by the same name as one of the Christians and met with a very polite reception, but he looked decidedly perplexed as I begged him to come to service and keep the church going during the absence of a pastor. Probably he had never seen either a church service or a Christian pastor! However, I discovered my mistake and both of us were relieved —he, that he was not expected to do such an unusual thing as to keep a Christian preaching-place going and I, that I was mistaken in thinking a man who had a reputation for being a zealous believer had grown so cold and so mysteriously dense to the meaning of all Christian terms. There has been no pastor for almost a year in Owashi and things are badly disorganized. That night I held a preaching service, the first in two months. The room was covered with dust and we had quite a wait while the electric light was gotten into running order. A very small group gathered. It was a privilege to give those simple Christians an opportunity to worship again. . . .

A glimpse of Nippon's fairyland. Pboto. given by Mrs. Wm. P. Schell.

Later I took a little walk up a hill to see the pretty harbor of Owashi and, as I returned, I saw outside of a temple the sign, "Today, 3 p. m., Children's Talk and Sweet Tea." That interested me, for you know the Japanese never put sugar in their

* Is this a fact?

tea and also I think "Children's Talk" is rather unusual, in a Buddhist temple. Later I learned that all this was in honor of Buddha's birthday and that in many places the Buddhists have copied Children's Day customs for that day. The "sweet tea" is made of the leaves of some special tree, rather sweet in taste and popular among children.

Some young Japanese snapped in the village street.
Sent by Rev. H. D. Hannaford.

At Nagashima we have a young man for evangelist, who is very sincere, but without any great gifts. However, he works faithfully and has a nice way with children, so does well with the Sunday-school. I have now sent him to Owashi to live, for that is a more important point than Nagashima.

We have not money enough for evangelists in both places now. We had a good service at Nagashima that night. We have very few Christians in that part of the Prefecture, for the people there are usually bigoted. So we are grateful for a congregation of ten inside and any number who are willing to stand outside and listen. I told the children a story and afterwards heard it shouted around the streets, as I sat within the building, so evidently they understood the story—I hope they got the point!

The Book Stall

MAKING NEW ACQUAINTANCES: This month several valuable leaflets have come from the press, two of which are on Korea. *Present Day Problems in Korea,* (5 cts.). The Korean is determined that he will have a part to play in the progress the world is making and in this great stride toward a higher goal the influence of the Church is not only being felt, but its ideals are permeating the minds of the people. An item worthy of mention in this leaflet is a carefully selected bibliography of magazine articles on Korea.

A Soldier Under Orders, (6 cts.), has been prepared especially for boys and is a call to them to enlist in the great army of men who are taking the message of Christ to the far corners of the world.

The following leaflets are still on the press, but will be placed on sale shortly, therefore you will want to familiarize yourself with them:

The Ten Tyings . . . . . 10c.
A reprint of one of the chapters of *An African Trail* in condensed form. When the African accepts Christianity he finds it difficult to readjust his mode of life to conform with the Ten Commandments, which he calls the Ten Tyings.

The Long Juju . . . . . 10c.
A dramatic story of a temple and human sacrifices. Leaders will welcome this leaflet as a new story to tell to children and it is written so fascinatingly that the boys and girls will want to read it themselves.

GREETING OLD FRIENDS: Several leaflets already on the list are so popular that they have had to be reprinted. These are old friends with whom you are familiar, but perhaps you can recommend them to new workers. *Six Thousand a Year, Plus Rice*—An Impersonation by Dr. W. L. Hart, (5 cts.); *Home Life in China* (4 cts). *Karnia,* (5 cts.), a most appealing story of a young Siamese mother.

TOPIC FOR APRIL: AFRICA.

Few of us realize the many uses of the African drum. We all know it is their one musical instrument, but how many know what a very important part the drum plays in the everyday life of the African? There are almost as many drums as there are uses for them. It will help to make your meeting interesting as well as informing if you will relate some of the instance found in *The African Drum,* (2 cts.). Everyone has read and enjoyed *An African Trail,* by Jean Mackenzie, therefore, other stories by the same author will be appreciated. *Nana, the Mother,* (2 cts.); *Other Children,* (2 cts.). *The Call of the Dark Forest,* (2 cts.); *Black Babies* vs. *Black Magic.*

EDITORIAL NOTES

THERE IS A "house of Rimmon" in more recent times than in those of Naaman, "captain of the host of Syria." One of our missionaries writes of the perplexity of a young Japanese Christian whose "old mother cannot reach up to the high shelf of the old Shinto shrine to place the cup of Mochi there as of years gone by. She has begged him so hard to put the cup up there, for he is young and strong and tall, and once in a while he has placed the cup up for his mother. He hesitated, and finally asked, 'I wonder whether I ought to do that, it doesn't mean anything to me, but I have wondered about it.'" Does it not remind us of Naaman's request? "When my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing. And Elisha said unto him, 'Go in peace!'"

ONE OF THE PRACTICAL and valuable findings of the Post War Conference, held at Princeton last June, under the general topic of Woman's Work, was "that each Mission appoint a woman who shall be its official correspondent and representative to present the Woman's Work to the Woman's Board at home." That the right woman should have this duty laid upon her will mean much to the advancement of intelligent interest at home. The concrete and personal inevitably follows mentally upon such a general recommendation, so the Editor found her mind traveling from station to station and thinking of the names of one and another of the able women in each who are capable of bringing a compelling message to the Church at home. Many of these have been so engrossed in active work that they could not find time to write, but when one is appointed as an official correspondent this duty can not be crowded out.

AT THE SAME IMPORTANT COUNCIL Dr. Reischauer of Japan, speaking on the theme of *The Native Church—Its Leadership and Relation to the Mission,* said; "Our aim in missionary work is to make Jesus Christ known to the people among whom we work with a view of winning men and women to His discipleship; such individuals to be organized into the fellowship of a church which shall be thoroughly naturalized, so that it may enlarge its fellowship and gradually transform society and the nation . . . The Church in Japan is today self-propagating, self-governing and a goodly section of it self-supporting, and I believe that this Church could maintain itself and make reasonable progress even if all the mission work were withdrawn tomorrow. But when one thinks of the strength of this Church and compares it with the enormous task of evangelizing Japan, it becomes evident at once that this Church will need the help of her stronger sister churches in the West for a good many more years."

BOUND VOLUMES OF WOMAN'S WORK for 1920 may now be obtained from our office, the price is one dollar and seventy-five cents per volume. Copies of the 1920 Index will be sent free of charge to any who request them.

THE SUGGESTION has often been made that WOMAN'S WORK should take up the topic assigned for each month one month in advance, giving our March issue, for instance, to the subject of India, the country assigned to April. This would be for the convenience of those auxiliaries in distant places who do not receive their

magazines as early as they would like in order to prepare their programs. Such an arrangement would involve an entire re-adjustment of our schedule of dates with the missionaries, and it would be very difficult to get our material in hand so far ahead. The magazine has for years been mailed in New York not later than the twenty-fourth of each month, those to the distant States being sent out first. We have recently arranged with the addressing firm and the printer to have this mailing begun three days earlier, the twenty-first. Our postal service has been so poor that letters which should be a few hours in transit often take several days, but we hope that this will be improved so that the magazines will be delivered, as they are invariably mailed, promptly. The question of taking the subjects a month in advance of the schedule was carefully considered by the Committee and it was decided that the auxiliaries be requested to re-adjust if necessary the dates of their meetings to conform to the date of the magazine issue.

In spite of the unsettled conditions still existing in Persia the cable brings to the Board the joy of the workers there at the prospect of welcoming re-enforcements. And Mrs. McDowell writes from Teheran:

"We have been feasting the last two weeks on mail. For two months we were cut off from the home base entirely as far as mail is concerned. You may be sure we were mighty hungry for news, and so glad when the postman finally staggered in with the accumulation of two months weighing him down. Our house looks like an annex to the P. O. now, with papers and letters covering everything. We are so busy reading in our spare minutes, that its hard to tear ourselves away long enough to write."

By superficial critics, commenting on the many mistakes of missionaries, the remark is often made that they try too much to have native Christians conform to foreign ways. One such critic, for instance, lamented that schoolgirls in Africa were much less picturesque in calico "Mother Hubbards" than they were in just their own brown skins—as no doubt they are if picturesqueness were the only thing to consider. An Episcopal bishop tells of his own effort to conform as far as possible to the local standpoint by planning to build a little new church in Japan in the picturesque architecture of the country. Delighted with his own sagacity and deep in his plans he received a decided set-back when he was told that the local Christians much preferred having the church built in Western ecclesiastical architecture, as they thought this more dignified and distinctive.

On the ninth of November the King of Siam made the following announcement to his Privy Council: "I have caused you to be summoned in order that I may acquaint you with My resolution in a matter which deeply concerns the welfare of My people. It is My intention to ally Myself in marriage with Vallabha Devi, daughter of Prince Naradhip. . . . I have not come to this decision without feeling a strong assurance that, with the blessing of Our Lord, it will at once secure My domestic felicity and serve the interest of My country." This announcement was naturally received with the most intense interest throughout the Kingdom. His Majesty has reigned for ten years and seemed to have every intention of remaining unmarried. He has aroused a feeling of deep and affectionate loyalty among his people. Unlike many Oriental monarchs he is a leader and really works. The Princess Nara was formerly a pupil of our Harriet House School under Miss Edna Cole, who says she is "pretty, graceful and sensible." The school was invited to call to pay respects to the future Queen, and were graciously received by her and Prince Nara. It is hoped that the new Queen will become a patron of the school which would mean much to its standing and influence. The Assembly's Board sent an official letter of congratulation to the King.

HOME DEPARTMENT

Federation of Woman's Boards of Foreign Missions

CATARACTS OF RAIN could not dampen nor howling winds blow away the enthusiasm of the devoted women who flocked into the Marble Collegiate Church in New York, on Friday, January fourteenth, women who had braved the elements to come not alone from nearby homes but from various suburbs, from Boston and Philadelphia and other cities. Mrs. William Boyd presided and gave the opening Bible-reading, and the various forms of service carried on by the Federation were ably presented by such speakers as Mrs. Peabody, Mrs. Frank Gaylord Cook, Mrs. J. H. Borton, Miss Hodge, Miss Alice Kyle and others. Mrs. De Witt Knox gave a most appropriate brief appreciation of the beloved Mrs. Mary C. Porter, who had passed away during the year, and Mrs. Cronk had her usual force and suggestiveness in the "Methods Hour." Most inspiring too was the address on *Creative Life—God's Aspiration for the Modern Christian,* by Professor D. J. Fleming, of Union Seminary.

The climax of the occasion came in the evening, when fortunately the floods had abated and the dry land appeared. We have secured from *Miss Rachel Lowrie* an "Impression" of

THE BIRTHDAY PARTY OF THE CENTRAL COMMITTEE ON THE UNITED STUDY OF FOREIGN MISSIONS

It was a Game of Authors. One felt Alice-in-Wonderlandish, but rejoiced that at the end no one could exclaim, "You're only a pack of cards!"

Mrs. Peabody shuffled the authors (eleven were present) and the books (nearly two million copies have been issued) and we drew William E. Griffis at once, the oldest and most fiery of our authors. He has known Japan for fifty-four years, having lived there under the feudal system.

Jean Mackenzie of *An African Trail* was clear, incisive, with both a tear and a twinkle in the eye. In a purely legal way she discussed "Who ate the town-cat?" and, while we were still laughing, suddenly turned and showed by her lantern the pitiful, backward people crowding up behind.

Margaret Burton quoted a Japanese girl in this country, who, three days after Election Day, gave this kindly turn to "America First"; "Yes, America first: first to see a need; first to sympathize and first to reach it with aid!"

For now it is *Eastern* Women in *Western* Lands, as Mrs. Montgomery reminded us—she who has written four of the twenty-one study books, and has taught all of them.

In just about the midst of the game we appropriately drew Mary Labaree Platt, author of *The Child In The Midst.* Young she looked in spite of her vast experience, and very sure was she that hers had been the most worth-while topic given to any author.

Would we could quote from them all—Isaac Headland, Caroline Atwater Mason, Anna Robertson Brown Lindsay! Among the missing authors—for we were playing with an imperfect set—was Samuel Zwemer, but his collaborator, Arthur J. Brown, was there and so was Eric North, who has written the 1921 book just about to appear, and D. J. Fleming, who has the 1922 one already under way.

Not to be outdone by Alice, Mrs. Peabody had prizes for everyone—a delicious birthday-cake whose twenty-one candles were lighted by the authors. But the Orient got the very best, for the United Study Committee had a balance in its treasury. "A bad thing in a missionary treasury," said Mrs. Peabody. Although the Committee has never had a grant since that fifty dollars given at its launching twenty-one years ago, it was able to

present on this occasion $350 to Miss Hodge for the seven union colleges and medical schools; $100 to the China famine fund, and $50 to Miss Kyle for Christian Literature in the Orient—a fine record at present printing costs.

The Northwest Board Holds Its Last Meeting

Herma N. Clark

The Northwest Board held its "farewell party" on Friday, December 31, 1920, the meeting convening in the Assembly Room at Presbyterian headquarters and Mrs. Williamson, President of the Board, presiding. Each Home and Foreign Secretary was called on to give some outstanding features of her work in a two-minute talk.

Mrs. N. W. Campbell, Secretary for Specific Objects, read an amusing letter taken from her old files, from a Christian Endeavor writer, who requested that the society he represented be assigned a "healthy male child to support in school." The society had undertaken before such a charge through a religious paper, but the child had died, "or something had happened to him to take him out of school just as we had got really interested in him," said the correspondent. He hoped that a Presbyterian native might be more fortunate! Miss Rumsey, who was a member of the original Westminster Guild Committee and has continued her work ever since, bore off the palm as a two-minute speaker, when she displayed charts, with figures showing the wonderful growth of the Guild. Mrs. Coulter, Dean of the Foreign Secretaries, gave one of her whimsical, impromptu talks; Mrs. King presented a paper showing the growth of the missionary education idea; and Mrs. McAfee outlined the work of the District Commitee, which takes the place of the Board of which the women present had been the leading spirits. The fifteen members who comprise this new Committee have been chosen from the Home Secretaries and Chairmen of Committees of the former Board, and the list comprises some of the strongest women of that organization. Mrs. McAfee urged on all the women present loyalty to the new National Board, whose success will depend largely on their support. Miss Frances Hughes, Candidate Secretary, introduced some accepted candidates who happened to be in Chicago. Among these was Miss Leila Clark, daughter of Rev. and Mrs. Walter J. Clark, of Lahore, India. Miss Clark is taking her training in the Presbyterian Hospital of Chicago, preparatory to going out to India.

Mrs. Thomas E. D. Bradley, Treasurer, reported that up to December 15th, over $185,000 had been received from the territory of the Northwest Board, since the beginning of the fiscal year, a total net increase of $14,000 over last year. Miss Helen Sweet, who is charged with the support of missionaries, reported that the Board had now 241 missionaries on its roll.

Though the Board of the Northwest goes out of existence, the ten o'clock meetings will continue at 17 North State Street, and missionaries are urged to make Room 48 their Mecca, as in the past. Mrs. E. H. Silverthorn will be executive secretary, and her cheerful presence will be a lode-stone for the many who have met her.

Luncheon followed at Field's, where forty members had reserved places. It was a great joy to have at the luncheon as one of the guests Mrs. Henry H. Forsyth, President Emeritus of the Board, for her health has been far from vigorous the past years. Mrs. William Blair, Mrs. Cyrus H. McCormick, Mrs. W. B. Jacobs, Mrs. N. D. Pratt, and Mrs. W. S. Candee were among the veteran workers of the Board who were not able to be present. Mrs. McAfee, Mrs. Coy, Miss Moss and Miss Sarver gave bright after-dinner talks, Mrs. Coy's being especially stimulating to loyalty.

The closing roll-call was not a mournful but a merry rhyme, the names mentioned in it including only those who were members on the date of the last meeting

—not former members, as the list would have been too long. It was called

A Board Alphabet

A is for All who have come here today,
A final farewell to our dear Board to say.

B's Bryant, Bradt, Belfield and Bradley and Blair;
In fruitful endeavor, they've had a large share.

C is Campbell, Craig, Coulter, Clark, Covert and Cole,
Coy, Clow, Candee, Crosby—a much-honored roll.

D is for Douglass, as well as Devotion.
The Jubilee work she helped set in motion.

F is for Forsyth, for Frothingham, too.
Dear ladies, we offer our homage to you.

G stands for a member you will not condemn;
Au contraire, I'd call her our fair Graham gem!

H is for Henderson, Hays, and for Hughes;
From eager aspirants our workers they choose.

J is for Jacobs, Johns*ton* and Johns*tone;*
Their virtues and labors we ever must own.

K's Mrs. King, who is always so busy;
She dotes on statistics, which make *my* head dizzy.

L is for Loweth, and Lethen and Leach;
Scant time forbids singing the praises of each.

M is for Edith, whose other name's Moss;
Pure gold in her nature, with no taint of dross.

The **Mc**'s deserve mention alone, you'll agree;
McCord and McCormick; McClure, McAfee.

P stands for Pratt and stands also for Powell;
Both builders, whose symbol might well be a trowel.

R's Rumsey. Her shadow—may it never grow less!
R's Mrs. Ross, who reports for the Press.

S. Sarver, Schroeder, Shumway, Seldon, Skinner and Smith,
Stillwell, Stone, Sweet and Sperry—all of excellent pith.

T is for Tillman—Synodicals' friend.
What loads of epistles that lady has penned!

U is for Union. With smile and with tear
We lift high our glasses, the merger to cheer.

W's Weed; also Williamson, head of the Board.
Their labors of love 'twould take long to record.

Y's Dr. Young, who's a terror to germs.
As for microbes, no wonder they soon come to terms.

Z is for Zeal. Let us never forget
Much work is remaining for Board women yet!

Advance Notice

STUDY BOOKS FOR 1921

The Why and How of Foreign Missions, by Arthur J. Brown., D.D.

A basic study of the whole Foreign Missionary enterprise as restated by Dr. Brown in the light of changed world conditions.

The Kingdom of the Nations, by Eric M. North, D.D.

A strong book for men and women who think in world terms. The first four chapters give vivid glimpses of conditions in the non-Christian world today, political, social and religious. The last two chapters face the vital questions of *What the World Needs* and *What is Required of Us.*

A Noble Army, by Ethel D. Hubbard.

A book for Intermediates giving light, vivid pictures of the lives of great missionaries, each of whom performed some service which Christ the Master initiated in His own life.

A Fascinating Junior Book (name not yet decided), about how our missionaries work, written by Mrs. E. S. Cronk and Mrs. Elsie Singmaster.

IN THE JANUARY issue of WOMAN'S WORK notice was given of the discontinuance of *Over Sea and Land* with the February issue. This decision was reached by the Woman's Boards of Home and Foreign Missions only after careful consideration as to future missionary information for children. The Boards are substituting for unexpired subscriptions to *Over Sea and Land,* "Missionary Mail," a sheet of latest missionary news which will appear six times a year, three numbers devoted to foreign missions and three to home missions.

There have been frequent calls for an interdenominational missionary magazine for children. Few denominational Boards are now carrying a children's magazine and several of those which are doing so are ready to co-operate in producing a larger, more fully illustrated and in every way better magazine than any one Board can produce alone. Therefore the Presbyterian Boards feel the time has arrived to lay aside their own publication and unite with others in this larger venture.

In the near future, it is hoped to announce a missionary magazine for children. Notice of this will appear in WOMAN'S WORK, *The Home Mission Monthly,* and will be sent to Secretaries for Literature.

CHANGES IN THE MISSIONARY FORCE

ARRIVALS:

At Winnipeg, Canada, Oct. 14, 1920—Mrs. Hunter Corbett from Shantung. Address, 35 Kennedy St., Winnipeg, Can.

At New York, Nov. 18, 1920—Miss Florence E. Smith from Chile. Address, Care Dr. R. E. Speer, Englewood, N. J.

At San Francisco, Dec. 21, 1920—Miss Lois Denman from Siam. Address, 2818 Russell St., Berkeley, Cal.

——, Jan. 18—Mrs. J. N. Forman, Miss Louisa Lee from N. India.

DEPARTURES:

From San Francisco, Jan. 8—Dr. and Mrs. F. E. Dilley, returning to N. China; Mrs. J. L. Thurston, returning to Nanking; Rev. and Mrs. T. S. Soltau, returning to Chosen.

From New York, Jan. 10—Dr. W. S. Vanneman, Mrs. Hugo Muller, returning to, Miss Harriet B. Pease, Miss Florence Miller to join the W. Persia Mission; Rev. and Mrs. C. H. Allen, returning to E. Persia.

From Vancouver, Jan. 13—Dr. and Mrs. S. Cochran, returning to Shantung; Rev. and Mrs. J. W. Brown, returning to S. China.

From New York, Feb. 1—Rev. and Mrs. J. P. Garvin, returning to Chile.

MARRIAGE:

Oct. 16, 1920—Mrs. Jane L. Whitfield and Mr. Gilbert McIntosh, of the Central China Mission.

RESIGNATIONS:

Mrs. Wm. M. Dager, of the W. Africa Mission. Appointed 1899.

Dr. and Mrs. O. H. Pinney, of the Philippine Mission. Appointed 1907.

Rev. and Mrs. Edwin Kagin, of the Chosen Mission. Appointed 1907.

Dr. and Mrs. R. D. Bussdicker, Miss Ada C. Holmes, under appointment to E. Persia.

DEATHS:

At Nanking, Dec. 2, 1920—Rev. Charles Leaman, of the Kiangan Mission. Appointed 1874.

At Nan, Dec. 27, 1920—Rev. S. C. Peoples, M. D., of the Siam Mission. Appointed 1882.

At Guarapuava, Jan. 14—Rev. John B. Kolb, of the S. Brazil Mission. Appointed 1884.

ON DECEMBER 31ST, 1920, Mrs. D. B. McCartee died at Englewood, N. J. The name of Mrs. McCartee is found on the list of missionaries in 1871 of "The Ladies' Board of Missions," later the Women's Board of Foreign Missions, now New York District. Mrs. McCartee's maiden name was Juana M. Knight; she married Dr. McCartee in China. Upon his death in 1901 she came back to America, but within a few months time returned to Japan where she spent a year in the Missionary Home in Tokyo mothering the missionaries.

How the District Plan Was Evolved

(MRS. CLELAND B.) HARRIET B. MCAFEE

THE PLANS of the National Board for District organization have been told and retold in previous numbers of WOMAN'S WORK, but because all the women of our country who are interested in missions are members of some one of the six Districts they may be interested in knowing how these plans were formulated. One member of this wide constituency has already witten: "It seems to me very remarkable that such great changes could be made, involving all parts of the country, with so little apparent friction." This is explained quite simply by the fact that the final plans really grew out of the desires and suggestions of the various Boards. The Committee adopted the following method in obtaining its findings:

(a) It secured from all the six Boards any suggestions made in writing on the subject of District Relations.

(b) It added to these Boards' statements all the suggestions received from the home base Secretaries of the Assembly's Board.

(c) A careful digest was made of the facts deduced from the six Boards' statements of agreements and disagreements.

The following unanimous agreements formed the basis of the general plan submitted:

(a) That there should be some form of District organization.

(b) That there should be an Executive District Secretary and the necessary office force.

(c) That there should be a depository for the sale and distribution of literature.

(d) That the Districts be not incorporated.

(e) That there be a National Board Treasury.

Where the Boards disagreed, the Committee tried to follow what it believed to be the desire of the majority.

The suggested plan as adopted by the National Board provides for six District organizations known as the Philadelphia District, the New York District, the Northwest District, the Southwest District, the Occidental District and the North Pacific District, covering the boundaries of the original Boards.

1. Room space and equipment.
2. A District Staff including:
   a. A District Executive Secretary.
   b. As many Field Secretaries as the National Board shall provide.
   c. As much office force as is found to be necessary.
   d. A depository for literature with necessary office force.

All the plans were meant to be very elastic, both for the sake of allowing each District as much initiative as possible in working out ways and means for its own territory, and also for facilitating the changes which time and experience may make necessary. One of the most important outworkings of the plan was the very evident desire of the various Boards to co-operate in every possible way with the District plans of the Assembly's Board in all matters pertaining to the home base and field work.

The Assembly's Board has expressed itself as in hearty sympathy with such co-operation. The wise and democratic plan of the "Constitution and By-Laws Committee" for a Synodical Advisory Council seems a great step in advance. With the help of all the Synodical presidents with their practical experience in their own States, the Board and the Districts, as agents of the Board, ought to be greatly strengthened.

Ideals for District Organizations

KATHERINE SILVERTHORN

I THINK it was Thoreau who said that aircastles never become livable realities until one builds foundations under them. This statement might also characterize the procedure necessary to make ideals realities. I was asked sometime ago to tell what were my ideals for the District organizations of the Woman's Board of Foreign Missions of the U. S. A. But until the plans for such organizations were more nearly perfected, until the functions of the District were more clearly defined, and the relationships of their work to the various departments of the National Board were clarified, there was danger that "Districting Ideals" might result in "Distracting Ideas!"

Now that the Districts have been organized, five of the District secretaries have been appointed and a conference has recently been held in New York with the national headquarters secretaries, the Executive Committee of the National Board, and the District Secretaries, many of the things relating to organization, functions, plans of operation, etc., which were before nebulous, have been clarified, have taken on form and substance. It therefore now seems safe to bring out from the realm of our subconscious minds some ideals that have been latent, build foundations of fact and findings under them and make them living realities.

In Mrs. McAfee's article and others which have appeared in WOMAN'S WORK, we have been told what are the general plans of the District organization. The *raison d'être* for such organizations is two-fold, first, for the continued close cultivation and development of the constituency and of the work with what is called the Home Base; Second, for the friendly, solicitous help and counsel which can be given to the constituency, a type of helpfulness which can always be rendered more understandingly from those near at hand who have oversight of a comparatively small territory, so that volunteer workers and Board secretaries

can come really to know one another and the needs, and where conditions and problems of the Districts are matters of personal concern and close knowledge to the District staff.

At the conference of District Secretaries held in New York, January 21-28, it was decided that these should be the functions of the national headquarters:

1. To handle all funds except for the maintenance of district departments and the emergency fund.
2. To initiate all national policies.
3. To handle the specific work.
4. In conjunction with the Candidate Department of Assembly's Board to pass on all candidates.
5. To print all general missionary literature.

The functions of District Headquarters administered by the District Executive Secretaries are, in cooperation with the National Board and the synodical and presbyterial officers:

1. To plan for all field visitation and representation at summer and winter conferences.
2. To plan for the formation and cultivation of all forms of auxiliary organization.
3. To supervise Overseas Sewing.
4. To administer a literature depository.
5. To continue friendly correspondence with the missionaries and the constituency.

Our ideals relate themselves to the carrying of these functions in the most helpful ways possible. Our purpose is to minister to the needs of our constituency, to build them up, to help their work in all of its departments, to improve the literature department and its service; in fact, to be the best, most up-to-date, most efficient "relay station" that can be devised and developed.

Not only is our ideal to serve our constituency, but we desire also to serve the missionaries who are in our territory on furlough. District headquarters should be, as were the territorial Boards, a halfway station for these missionaries, a friendly stopping-place for their help and information, a center to relate them to their supporters and make opportunities for them to bring news fresh from the field and to reinspire their supporters by their consecrated lives.

Much District machinery is to be left flexible for the present at least, so that plans can be adjusted and readjusted to meet changing conditions and needs. Our tendency in things missionary is too much to squeeze ourselves into a mould, to do things in a certain way because they have always been done that way. A certain amount of stability and form are necessary for the maintenance of any permanent organization but there is a happy mean of stability without rigidity which we must seek if we are to grow, to develop in the realm of the largest service and the greatest helpfulness to our constituency and to the foreign field.

Now is our opportunity, while this new organization is in process of formation and plans are being made for closer cooperation with the Assembly's Board of Foreign Missions, both at headquarters and in the Districts, to find and preserve this happy mean. We hope that this ideal may become a reality, through the close, helpful and loyal cooperation of the constituency, the District Committees and secretaries, the National Board and staff, and with the Assembly's Board staff.

What Is Doing in the Districts

(Mrs. Chas. K.) Mabel M. Roys, *General Secretary*

It will be a source of gratification to the entire constituency of the National Woman's Board of Foreign Missions to know that all six Districts have launched their work in such a way as to conserve the valuable leadership of the past. In fact, as we look into the present organization, we are rejoiced to see the familiar outline of the activities and personnel of the former Boards.

The Executive Committee of the Occidental Board met December twentieth

in San Francisco, with Mrs. Cadwallader presiding, for the purpose of organizing the new Occidental District. It was particularly fitting that in this gathering were Mrs. C. S. Wright, former Board president and Mrs. J. G. Chown, former Vice-president, who had been executive officers of the former Occidental Board—almost from its beginning. There were also present many who had served that Board for a quarter of a century.

Mrs. Evelyn Browne Keck, the Executive District Secretary, was introduced and made an earnest appeal for loyalty and enthusiasm for the work under the new régime. Miss Mary Tooker, corresponding secretary of the National Board; Mr. Charles Glunz of Silliman Institute, Philippine Islands, and Mr. and Mrs. Barber of South America were guests at the first meeting of Occidental District.

PHILADELPHIA DISTRICT COMMITTEE is fully organized with officers and subcommittees busily at work. Visitors are invited to attend the meeting on the first Tuesday of each month at ten-thirty when letters from missionaries are read and interesting reports given. The public prayer meeting is held on the third Tuesday at eleven A. M. Philadelphia tells of new books constantly added to their Library. These are loaned on the payment of postage both ways. Have you read the remarkable life of *Sadhu Sundar Singh?* or *The Three Hour Sermon*, by Kamamori? or *The Making of a Better World*, by Tyler Dennett?

THE DISTRICT COMMITTEE OF THE SOUTHWEST is composed largely of women who for many years were actively engaged in the work of the Board. The literature depository is now in the Arcade Building at 8th and Olive Streets, St. Louis. Miss Mary W. Keith remains in charge of the literature which will be welcome news to her many friends throughout the District.

THE DISTRICT COMMITTEE OF THE NORTHWEST has been organized in such a way that familiar names and faces are presented to the constituency. The popular Friday morning meetings which have meant so much to the members of the Board, the constituency and visiting missionaries, will continue to be held on the eighteenth floor of the Stevens Building, 17 North State Street, Chicago, "Room 48" will thus continue to be a fact and will hold out a cordial invitation to all. The literature depository will continue to operate from District headquarters.

Missionaries who have visited the rooms recently are: Rev. W. L. Swallen and Dr. S. A. Moffett of Korea; Mrs. Paul C. Cassat and Mr. and Mrs. J. Warner Brown, of China; Miss Margaret McCord, of Siam; Mrs. R. P. Gorbold, of Japan; Miss M. Edna Burgess, of Persia.

NEW YORK DISTRICT is rejoicing over securing Mrs. James Duguid, Jr., for its Executive District Secretary. The usual popular meetings will be held on the first Wednesday of each month in the Assembly Room on the eighth floor, 156 Fifth Ave., New York City. This meeting is open to all, and friends are urged not to miss this opportunity for securing valuable information. The Chairman of New York District, Miss Davison, has been granted leave of absence and all communications for her as Chairman should be sent to the acting Chairman, Mrs. Peter Stryker, Room 933, 156 Fifth Avenue, New York City.

RECEIPTS, DECEMBER 16, 1920, TO JANUARY 15, 1921

The Woman's Board of Foreign Missions of the Presbyterian Church, U. S. A.

Receipts	New York District	$3,912.75	Annuity Gifts	$3,500 00
	Northwest District	3,261.87	Special Gifts and Relief Funds	907.60
	Occidental District	35.50		$15,791.27
	Philadelphia District	4,078.82		
	Southwest District	94.73		
		$11,383.67		

READERS OF WOMAN'S WORK will naturally miss on this page the detailed reports which have appeared each month from the six Boards. In the merging of these Boards and the organization of the new National Board there is involved such a mass of detail that it is not possible to give this month the accumulated receipts from each presbyterial society.

JANET MCMULLAN, *Assistant Treasurer.*

DATE DUE

JUL 0 1 1986

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